called saki in Okinawan, 'awamori' in Japanese. This drink is sold in several grades and so is Japanese 'sake', but most farmers seem to prefer a rawer, stronger grade of 'awamori'.[1] In most homes 'awamori' is soon offered male guests if they call in the evening, sometimes in the afternoon as well. For festive occasions it is absolutely necessary. Many older men also drink it a bit every evening in small groups or even alone. Older women may drink a little, younger women, unless of the professional class, rarely.

When men drink together they invariably exchange drinks as a gesture of friendship. Generally the friendliness increases with each gesture, stimulating further gestures. Drunkenness is frequent. Different types of behavior among drunks are recognized and labelled appropriately. The 'uma-zake' ("horse-drunk") prances around; the 'buta-zake' ("pig drunk") sleeps; the 'ushi-zake' ("ox drunk") acts belligerent; the 'naki-zake' ("cry drunk") weeps. (These are Japanese terms, incidentally; I did not get native equivalents but assume they exist). But Okinawans who get drunk are mainly just plain friendly drunks; the belligerent drunk is very rare. Burd's description of Miyakoan drunken behavior---the sentimentality and endless expression of gratitude for friendship---would apply equally to the behavior of drunk Okinawans. And as Burd suggests, the reason may lie in the formality and etiquette that governs the relations of the sober; getting drunk is a means of relaxing the usual barriers.[2] The remarkable tolerance Okinawans show to drunks may arise from sympathy in the face of a common need. Drinking is often accompanied by singing and dancing. Men dance individually. Men who behave on most occasions with reserve and formality, may, after drinking a bit, dance with a grace and reckless ease that must be seen to be believed.

Okinawans do not drink water as frequently as Americans and even with the more frequent tea and bottled drinks their total fluid consumption would appear to be considerably less.

Rest and Sleep Chairs and beds are not usually found in Okinawan homes. Mats serve the function of both. On formal occasions Okinawans kneel. This they may do at the beginning of a formal gathering, but soon they are told to be at ease, which means sitting cross-legged for the men and with the feet to one side for the women. When relaxing at home they may put their feet out in front of them.

Okinawans sleep on the floor, usually on a quilt ('futon') on the mat and with another put on over them. Often the whole family will sleep between two large quilts and under one large mosquito net suspended from the ceiling. To Americans unused to the floor it seems unbearably hard and the quilt above oppressive; it seems as though the Okinawans want too little below the body and too much above. From infancy on they sleep stretched out supine with a pillow under the head or neck. The pillow may be of cloth stuffed with husks or merely a block of wood.

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1 This observation is supported by the statement of a distiller interviewed by Lebra.

2 Burd 1952, p. 82.